

THE RELIGIOUS WORLD

WHAT THE CHURCH FOLK ARE
THINKING ABOUT AND DOING.

By WILLIAM T. ELLIS.

SHORT-SENTENCE SERMONS.

We have no liberty to choose whether we will serve or no; all the liberty we have is to choose our master.—Sanderson.

The greatest fault, I should say, is to be conscious of none but other people's.—Carlyle.

Then, of what is to be and of what is done, Why quarrel thou?—Whittier.

Our fears are always greater than our foes.—Ham's horn.

He, who cannot forgive others, breaks the bridge over which he must pass himself, for we all need to be forgiven.—Lord Herbert.

Do the work that's nearest, Though it's dull at times, Helping, when we meet them, Lame ones over hills; See in every beggar, Marks of angel's feet, Echo in each pebble, Tidings from our feet.—Charles Kingsley.

Beyond all wealth, honor, or even health is the attachment we form to noble souls, because to become one with the good, generous, and true is to become in a measure good, generous and true ourselves.—Thomas Arnold.

The Church for the World.

January 2.—The Beginning of the Christian Church. Acts 1:2-47.

The magazines are "featuring" religion lately, because the editors have discovered that it is the deepest and most widespread human interest. The church is one of the big concerns of the world; the welfare of the latter is inextricably bound up with the efficiency of the former. The increasing recognition of this truth in many ways evidenced, and it is significant that the conception of Christianity's mission is gravely changing in our times. The old notion was that the world existed for the church; that it somehow was the divine right of the church to possess the world, and to be served by it. Now, everybody admits that the business of the church is to serve the world. A social conception of religion has taken hold of the leaders of our day. We now perceive that Christianity best fulfills its mission when it does the most service for mankind, in all its aspects.

The magnificent caducity of the church in her beginning is thrilling. No sooner did she receive her credentials than she threw out a daring challenge and invitation to the world. Immediately she began to have business with humanity. Not only was the early church a social church, but she was also a world-serving church.

A MAN MADE OVER.

All the books that have ever been written against Christianity cannot explain or overcome the miracle of a transformed life. I look at my friend, a clear-eyed, prosperous, respectful member of the community, and a devout and efficient elder in the church; I recall that a few years ago he was a "tough," a low-down, drunken corner loafer, more familiar with the police courts than with the church. And I know that he is an obstacle which Voltaire and Paine and Renan and Ingersoll cannot get over.

So at this dramatic scene on the Day of Pentecost, the outstanding personality was a transformed man, Peter the preacher, who a few days before had been as timorous as a cowering mouse. Peter, who at the time of Christ's arrest was scared by a servant-girl's word, is now pointing his finger at this multitude and calling them murderers! Before we can explain away this history for the truth, we must explain away Peter, a man made over in the new. The final argument for Christianity is a regenerated man.

Here at the beginning of the story we find the characteristic which may be traced throughout the pages of the narrative: The Book of Acts is the book of holiness. A pursuit of that word throughout this history for the truth will make an interesting Bible study for an individual, a Sunday school class or a prayer meeting. All the old fear which and hitherto haunted the disciples, became as a discarded garment. A new, bold, boot-licking, time-serving church or ministry has lost all the savor of Pentecost and the apostolic type.

WHEN THE PREACHERS SHAKE THINGS.

The newspapers told the other day how the government of New York City had closed up more than five hundred moving picture shows because of immoral and obscene pictures. The horror of this instantaneous demolition of a whole city of amusements is being repeated, in some degree, in many of the principal cities of the continent. There is no power to equal that of the preacher when he speaks sanely and truly upon vital themes of life and conduct. Peter's preaching on the Day of Pentecost shook the multitude even as they had not been shaken by the mighty, rushing wind.

Close to life was Peter's mighty sermon, but it is to be remembered by all who try to get their message, as well as their illustrations and applications out of the newspapers, that this was an expository sermon. It told what the Bible said. Searching the Scriptures for the truth, that would fit the occasion, the preacher pressed it hard and close upon the minds of his hearers. There is no substitute for a working knowledge of the Bible. No Sunday school teacher can "prepare" a lesson by skimming over a few "helps"; there must be a reservoir of knowledge of what the Bible teaches. Then the "word in season" may be spoken.

The editor of a nationally famous newspaper remarked the other day: "The reason I don't go to church, and other men don't go to church, is that the average preacher preaches nothing to say worth hearing. But take a man like me, like Blank; he has something to say, and he never has any trouble about getting a congregation." That statement was too sweeping, yet it serves to stress the truth that the apostolic Church was a church with a clear and unmistakable message aimed directly at the lives of men. It was a fresh message, too, adapted to the times; and the eternal contemporaneity of the Gospel makes this always possible.

A CHURCH'S TREASURE.

What makes a sermon different from a speech? Why is an ethical culture meeting not like a church service? What has the church better to offer than the hygienic, the debating society, the social club? The answer is found in this epochal sermon of Peter's at Pentecost. He presented not abstract virtues, but a personal, living, supernatural Christ. The apostolic Church did not have any such edifices or appliances as we boast to-day; but she possessed—and tremendously realized—a Christ who could save the world. The theologians would call Peter's discourse a Christocentric sermon. It

hold up Jesus the Christ. That name was powerful to break down Jewish impassioned barriers that confronted the early Christians.

Over in Japan they teach ethics in the public schools. But educated Japan is more, morally, than old Japan. The motive, if you will, of the nation now centers in the schools. It is clearly seen that ethics do not suffice to preserve character or to transform a nation; there must be the vital force of an overmastering religious impulse to give power to the teaching of codes of conduct. This is the treasure of the Christian Church; a new life which is in Christ Jesus, and which may be imparted to the lives of men, making them a new race.

A SENSATIONAL CHURCH. Some churches, like some people, would rather be correct than clean. They would rather be proper than pure. They have less fear of violating God's law than they have of transgressing the social code. They are more fashionable than fearless. They abhor anything irregular or sensational. Yet the Christian church started on her career by creating a tremendous sensation which would have been treated with scare heads by every daily in Jerusalem, if Jerusalem had possessed newspapers.

Think of the "news value" of that strange sound from heaven, of the distributed tongues of fire, of the extraordinary performances of the disciples, of the accusing, exhorting, heart-searching and sensational sermon of Peter, as he arose to defend the little company from the charge of drunkenness. Imagine that motley mob of conscience-smitten Jews, crying, "What shall we do?" And concluding, "We will obey God rather than men." A thousand converts in a day—an action of new members that fairly swamped the original company. Sensational? Why, old Jerusalem had never before known any such thing. There was a new life, a new life, in the midst of the cruel selfishness of the city, a communal life, a group of men and women with hearts made simple and sincere, who suddenly lost the old fear of God and man, and who, in the face of a gladness and a good will that staggered the comprehension of all beholders, they had no rancor or vindictiveness toward their former leaders, but even called them "brethren," so that all the people were constrained to look upon them with favor.

Sensational? Verily. And if the twentieth century church were preaching the Gospel that Peter preached, and if he preached it, and the present disciples were all living in simple-hearted, humble and rejoicing brotherhood, there would be a sensation that would not end until all the world had entered the church.

NEWS AND NOTES.

The old jail in Bedford, England, has been one of Christendom's fountains of delight and instruction. There was written, by the humble thinker imprisoned for conscience's sake, one of the world's few immortal books. In his quaint rhymed life, John Bunyan tells us that he did not intend to write "Pilgrim's Progress"; the famous all-story was born of the product of another work, and, also, a result of his enforced idleness.

Neither did I but forced seasons spend in this my scribble nor did I intend but to divert myself in doing this.

Yet for more than two hundred years this book has been the romance of childhood, the wisdom of age. Not to know it is a reflection upon one's literary taste. The story is told that a gushing "literary" woman once asked President Roosevelt who is his favorite character in literature. When he promptly replied, "Mr. Bunyan," she was put to confusion by not recognizing the allusion. And anybody who has not reasonable familiarity with "Pilgrim's Progress" deserves to be ashamed.

The literature that lives must be a literature of life, touching the deeper emotions of human nature.

The fashion much commented upon nowadays, of writing a story with a purpose, is not modern. John Bunyan thus avows his object:

This book it chafed out before time eyes The man that seeks that everlasting Prize: It shows you where he is, and what he goes; What he leaves undone; also what he does; It also shows you how he runs and runs; Till he unto the gate of glory comes.

This book will make a traveler of you, if by its counsel thou wilt be led; It will show thee the way to the Holy Land, If thou wilt follow the guide he has led. Yes, it will make the scholar, active be; The blind, also, delightful things to see.

The idea of a city of destruction has been awfully impressed upon the world's mind of late days by the havoc which the earthquake has made of Reggio and Messina, in Italy. The horror of this instantaneous demolition of a whole city of amusements is being repeated, in some degree, in many of the principal cities of the continent. There is no power to equal that of the preacher when he speaks sanely and truly upon vital themes of life and conduct. Peter's preaching on the Day of Pentecost shook the multitude even as they had not been shaken by the mighty, rushing wind.

The first step toward any progress in life is an emancipation, an escape, from old conditions.

Unlovely as the subject is, we may contemplate for a moment the forces of destruction which inhabit every large city. They attack a person in the form of idleness, greed, love of luxury, vanity and ostentation, appetite, the gaming instinct, emulation, and passion. An ugly and mighty host they are, and all combined their other name is sin. This is the great escape—from the power of environment and indwelling sin. All high souls have at some time shared Bunyan's dream of a race which has effected the great deliverance from the City of Destruction, which is, after all, only a personification of sin.

Methods of freeing mankind from the destruction which threatens it are varied and ingenious. Of late years the widespread social impulse has begotten innumerable theories of a Utopia from which these ominous evils will be banished. But after all have been expounded and experimented with, it remains true that the only safety for society and for the individual is to be found in Jesus Christ.

There is a universal human sentiment, not by any means always articulated,

which is voiced by Pilgrim's cry, "What shall I do to be saved?" When that question has at last been answered, there will no longer be any social problem.

Two helpers to life the Pilgrim found—a man and a book. The man is called Evangelist, or, in other words, a man, an office that the humblest Christian may fill. And what better work is there under the sun than to point men to a way of deliverance from present misery and danger? The book, which the Evangelist gave to the Pilgrim, was the Bible, and, as the side note of my edition of "Pilgrim's Progress" remarks, "Christ and the way to Him cannot be found without the Word." A man, a book, and a supernatural Spirit must co-operate to lead life's pilgrim out of the City of Destruction to the City Celestial.

Christian Endeavor Notes

"The Dutch Singing School" is announced as the special entertainment for a birthday social to be given by the West Street Presbyterian Endeavor Society in their chapel Tuesday evening next. The performers, in costume, are from the Men's Club of Bethany Chapel. Prof. Karl Schwabach, of Heidelberg, is master. The menu to be served includes roach broast, frankfurter, kattelkopf salat, schweizeresse, prezelts, and coffee. A little sack accompanies each invitation, and is to contain an offering of a penny for each year of the attendant's age.

Guntion Temple Memorial Presbyterian Christian Endeavor Society is one of those which are trying the plan of distributing in public places printed cards announcing their Sunday evening meetings and inviting the reader to visit them. At the business meeting of this society Tuesday evening it was decided to start a society library, to be made up of Christian Endeavor and missionary books.

First Baptist Endeavorers surprised their pastor, Dr. C. P. Winkler, by going to his home in a body on the occasion of his birthday anniversary last Sunday evening. Through their president, Mr. William A. Dayton, Jr., they presented Dr. Winkler with a pretty study jacket. Dr. E. H. Swann, pastor of the Second Baptist Church, was a member of the party.

West Street Presbyterian Endeavorers have assumed the duty of advertising the Sunday evening services of the church.

The Christian Endeavor Society of the St. Paul's English Lutheran Church, Eleventh and H streets northwest, reports that the reorganization which was effected a few months ago has resulted in a marked improvement in their work. The society now has a membership of thirty-six. Mr. P. A. Oberlin is its president for the year beginning with January; Mr. Luther W. Linkins, vice president; Miss Grace Rosenbaum, secretary; Mrs. Henrietta S. O'Brien, treasurer; Mr. H. C. Brunner, delegate, and Miss Agnes E. Suman, superintendent of the Junior Society. Heretofore their business meetings have been held in the church, but it has been decided to hold future meetings at the homes of the members.

An oyster supper and social was given at the conclusion of the January business meeting of the Mount Tabor Methodist Christian Endeavor Society last Monday evening. Mr. and Mrs. P. M. Ulrich were host and hostess. Following are the officers' names: President, Miss Minnie L. Meyers; vice president, Miss Lulu Cameron; corresponding secretary and delegate to union, Mr. C. B. Cameron; recording secretary, Mr. Edward C. Blackburn; treasurer, Miss Bessie Barnes; press agent, Mr. W. Clyde Hunt.

The Endeavorers of Vermont Avenue Christian Church, met at the home of Mr. Ray E. Dew, Tuesday evening for their business meeting. Five new active members were elected. It was decided to use the exercise "Endeavor in all Lands" on Endeavor Day, February 7.

Mrs. C. G. Morgan, superintendent of the Mount Pleasant Congregational Junior Endeavor Society, reports the selection of the following boys and girls as the society officers: Miss Mabel Keble, president; Master Robert Johnson, vice president; Miss Florence Gibson, secretary; Master Irving Cleveland, treasurer; Miss Janet Little, pianist.

The occasion of the transfer of the duties to the new officers of the Calvary Baptist C. E. Society, at the January business meeting, was much like the exercises of a graduating class. There was a valedictory address, the reading of a class history, and a charge to the undergraduates by the retiring officer. The charge was delivered by the president-elect, Mr. Charles W. Mortimer, Mr. B. C. Gettings and the business meeting followed a supper.

Mr. Charles Lusby will lead the corps of Endeavor workers of the Congress Street Methodist Protestant Church, during the coming six months term. For the meeting last Sunday evening when the new officers were installed, the Endeavor room was prettily decorated. Mr. Joseph Clark spoke to the retiring officers, and Rev. E. D. Stone, the pastor, and Mr. H. Clyde Grimes, gave a few words of advice to those who at that time assumed the responsibility for the work of the society.

Recently held Endeavorers report that they have placed in charge of the various departments of their work during 1909 the following persons: President, Stephen S. Ball; vice president, Bernard Giesman; recording secretary and treasurer, Miss Ethel Crews; corresponding secretary and chairman of lookout committee, Mrs. Haydon; social secretary, Mrs. M. S. Ball, and chairman of social committee, Mrs. A. W. Mallory.

The Junior Christian Endeavor Society of North Carolina Avenue Methodist Protestant Church adopted the "mile-off-pennies" plan of raising funds at their business meeting last Saturday afternoon. A "red-and-blue" contest was also inaugurated in connection with this scheme. A luncheon was served in the occupied part of the afternoon. Master Wallace Frazer is president of this society; Miss Helen Barbour, vice president; Miss Mae Willson, secretary; Master John Keller, financial officer, and Miss Mary Collins, pianist.

Rev. W. S. Nelson, of the Presbyterian mission at Tripoli, Syria, will give a stereoscopic lecture in the chapel of the Church of the Covenant at 5 o'clock Sunday afternoon, under the auspices of the Christian Endeavor Society, and on Monday, January 25, at the Guntion Temple Church.

Twenty-four of the forty-six active members were present at the annual business meeting of the First Street Christian Endeavor Society, which was held at the home of Miss Emily Brewster, chairman of the social committee.

Organization Is Effected. At a meeting of the Association of Automatic Piano Players, held Wednesday evening at 1533 Q street, the following officers were elected: President, Charles P. Hadden; vice president, Charles A. Richardson; secretary-treasurer, Clyde T. Rogers; chairman of music committee, David M. Lee.

CARDS FOR CEREMONY

Rev. Dr. Harding Becomes a
Bishop on St. Paul's Day.

SERVICES AT TRINITY CHURCH

Christian Workers' Mass Meeting
Planned for Sunday, January 24.
Tents Arranged for Brotherhood
Dinner—Hospital Committee of
Trinity and St. Mark's to Entertain.

Invitations have been issued by the standing committee of the Diocese of Washington, and the Cathedral Council, for the consecration of the second Bishop of Washington, on St. Paul's day, Monday, January 25. With the invitation a card has been inclosed for reply. When this reply is returned an admission card is sent. If the reply is not received by to-day an admission card will not be sent. The admission card secures a reserved seat up to 10:45 o'clock. After 10:45 o'clock all vacant seats will be filled. Those cards are to be presented at the middle door of the church. The service begins at 11 o'clock.

Trinity Church will seat not quite 1,800 people at the consecration services. All the clergy of the diocese, and visiting, as well as all those who are officially connected with the diocese, as delegates to the convention, will be seated ex-officio.

These will need about half the available space. The remaining seats have been assigned to the various rectors for distribution, according to the size of their congregation—to no one church more than twenty seats being allotted.

The consecrating prelate will be the Most Rev. Daniel S. Tuttle, D. D., Presiding Bishop of the Church, assisted by the Right Reverend, the Bishops of New Jersey and Pittsburgh. The Bishops to present the Bishop-elect, will be the Bishops of Ohio and Central Pennsylvania. The preacher will be the Bishop of Kentucky.

Bishop-elect Harding's attending prebsters will be Reverends W. A. Mitchell and Minor Canon Craighead.

The Churchman's League is planning a general reception at night, to the newly consecrated Bishop.

January 24, at 3:30 o'clock, a "Christian Workers' Mass-meeting" will be held in Convention Hall, Fifth and K streets northwest. The subject to be presented will be "The city, the nation, and the world for Christ." The Bishop of Harrisburg will speak on the subject of "The city of Washington for Christ." The Bishop of Central Pennsylvania, "The nation for Christ," and the Bishop of Kentucky, "The world for Christ."

Three thousand Sunday school children have been invited to form the "Christian Worker's Chorus," which will be supported by the United States Marine Band. The chorus will be led by Mr. Edgar P. A. R. M. C. M. C. It is hoped to fill Convention Hall to the doors. It is further Dr. Harding's desire that the "Christian Worker's Meeting" shall be under the direction of Bishop Tuttle, who will make the opening prayer, and introduce to the meeting, as it were, an introduction to the Bishop-elect, who will take place on the following day.

The offering will be for diocesan missions, offered with the general aspiration that the public prayer will be offered at frequent intervals to-morrow, Monday, and Tuesday for the various socialities and organizations of the parish.

The regular annual missionary rallies will be held to-morrow, Sunday January 25. At the Church of the Epiphany the address will be by Rev. C. F. Peter, at 4 o'clock p. m. At St. Mark's Church the address will be by Rev. Daniel P. Huntington, of Chicago, at 4 o'clock p. m. At the Church of the Holy Spirit the address will be by Rev. Alfred Harding, D. D., at 10 o'clock a. m.

The following hymns suggested by the board of missions will be sung: Numbers 100, 283, 514, and 567. The offerings will be for missions.

At the various Sunday schools to-morrow badges will be distributed by the committee in charge, of which Rev. F. B. Howden is chairman, to the children who will make the march in the procession in Convention Hall a week hence.

The Boys' Club of Emmanuel Church, Anacostia, gave an entertainment in the parish hall Wednesday evening, January 13, to raise funds for a gymnasium. Notwithstanding the inclemency of the weather, the hall was filled with spectators. Several beautiful tableaux were given, besides a drill by Y. M. C. A. boys from the city.

The regular meeting of the Sunday School Institute of the Diocese of Washington will be held at the Church of the Epiphany on Tuesday, January 13, at 7:30 o'clock. The first topic will be "The ideal arrangement and decoration of Sunday school rooms," a twenty-minute paper will be "Pictures as an illustration of Sunday school lessons," a twenty-minute paper will be "The use of the large auditorium, a well-equipped gymnasium, and three bowling alleys in the new school nearing completion."

Rev. Herbert Vaughn, D. D., of Westminster, England, returned to the Apostolic Mission House Thursday after a visit of several days in Chicago. While in the latter city he was the guest of Rev. Father William J. Flinn, C. S. P., director of the sanctuary choir of St. Mary's Church, Chicago, who is pleasantly remembered here through his long connection with the sanctuary choir of St. Paul's church, which he helped to organize. Dr. Vaughn gave the descriptive address Tuesday evening at the midwinter oratorio concert, "The Nativity," presented by the sanctuary choir of St. Mary's Church, Chicago, numbering 125 boys, under the leadership of Father Flinn.

The committee interested in the German supper to be given in aid of St. Joseph's Church fund will give a preliminary entertainment and euchre next Tuesday evening at 8 o'clock in St. Joseph's parish hall.

The annual reception given by the pastor of St. Patrick's Church, in honor of his emigrant Cardinal Gibbons, will be held to-morrow at St. Patrick's rectory. Full particulars of the solemn pontifical mass, and the musical programme to be rendered at 11 o'clock are given under another heading in to-day's issue.

Archbishop Hart, of Manila, P. I., has just concluded a remarkable inland trip through the province of Batangas, extending over a period of thirty-two days, during which he visited twenty parishes, and consecrated the Sacrament of Confirmation upon 52,333 persons.

For the first time in the history of the senate of the State of California, a Catholic priest has been chosen as chaplain in the person of Very Rev. Henry H. Wy-

for work for the Episcopal Eye, Ear, and Throat Hospital. This is a unique and delightful comedy, entitled "An Evening in Japan," and will be presented by the same coterie who played last year so satisfactorily "A Lesson in Acting."

On Septuagesima Sunday, February 7, at 7 o'clock, the newly-consecrated bishop of Washington, Right Rev. Alfred Harding, D.D., will preach in St. Mark's. This will be the new bishop's first appearance in St. Mark's as a bishop.

The Rebekah Orchestra of forty pieces and some of the best vocalists in this city will give a grand concert under the auspices of St. Mark's Aid Society for the benefit of the parish debt, on Tuesday, January 25, at 8 o'clock, at Odd Fellows hall, Seventh, near D street northwest.

Catholic Church Notes

The Catholic Church devotes the third Sunday of January, the second Sunday after Epiphany, to special solemn veneration of the Holy Name of Jesus, through the observance of the Feast of the Holy Name, instituted by Pope Clement VII in the year 1530, at the request of the Friars Minor.

The Holy Name Societies of the District celebrate their patronal feast by attending in a body the solemn vesper service held annually in one of the local churches. The special service this year will be held in St. Joseph's Church, Second and C streets northeast, at 7:30 o'clock to-morrow evening, and will include solemn vespers and solemn Benediction of the Blessed Sacrament.

The sermon will be by Rev. Father James M. Gilles, C. S. P., rector of St. Thomas Aquinas College, Brookland.

Delegations will be present from the following churches: St. Dominic's, St. Matthew's, St. Paul's, St. Peter's, St. Vincent de Paul's, St. Theresa's, St. Stephen's, St. Joseph's, St. Anthony's, the Church of the Holy Name, and the Church of the Holy Comforter.

The spiritual directors of the several branches of the society will be present. A special musical programme will be furnished by the choir, under the direction of Miss Mary Regal.

Members of the society will attend the early mass in their respective parishes to-morrow and receive Holy Communion in a body.

Rev. Father Walter Elliott, C. S. P., of the Apostolic Mission House, will preach at the solemn celebration of the patronal feast, in the Church of the Holy Name, at 10:30 o'clock to-morrow.

Rev. Father A. P. Doyle, C. S. P., rector of the Apostolic Mission House, will address the Holy Name Society of Albany, N. Y., in the Cathedral of that city to-morrow evening. Father Doyle and Father Elliott attended the funeral of Rev. Father W. J. Hughes, C. S. P., in New York City on Thursday. Father Elliott gave the sermon.

Forty hours' devotion will commence in St. Mary's German Church to-morrow with solemn high mass at 10:30 o'clock. Rev. Father F. A. J. Joseph, pastor, will celebrate the mass. Rev. Father Francis Dauenhauser, of St. Mary's Church, Annapolis, will be the deacon, and Rev. Father George Meyers, of Baltimore, subdeacon of the mass. Solemn vespers will be sung at 7:30 o'clock to-morrow evening. Monday evening, at that hour, there will be rosary, sermon, and Benediction of the Blessed Sacrament. The devotion will close Tuesday evening with solemn procession and Benediction of the Blessed Sacrament. High mass will be celebrated Monday and Tuesday mornings at 8 o'clock. Public prayer will be offered at frequent intervals to-morrow, Monday, and Tuesday for the various socialities and organizations of the parish.

The third Sunday service for the men of the League of the Sacred Heart will be held in St. Aloysius' Church at 7 o'clock to-morrow morning. Rev. Father E. De L. McDonnell, S. J., will conduct the service and preach the sermon. Father McDonnell leaves next week to make his retreat at St. Andrew's Novitiate, Poughkeepsie, N. Y.

Rev. Father Alvah Doran, of Philadelphia, will give the sermon at the solemn high mass in the Shrine of the Sacred Heart at 11 o'clock to-morrow. Father Doran is at present attending the lectures and pursuing the course of missionary studies at the Apostolic Mission House. His discourse in this city during the mission given recently at St. Martin's Church attracted unusual attention. His forceful delineation of "Why I am a Catholic" was especially interesting to those of his audience who knew that Father Doran was formerly a minister of the Episcopal Church.

The annual financial report of the parish will be read at the late mass in St. Augustine's Church to-morrow. The priests of that church have begun a house-to-house census of the parish, a laborious undertaking in a parish that covers so vast a territory as St. Augustine's.

The new club formed this week by 350 men of the Immaculate Conception parish will meet to-morrow afternoon at 3 o'clock in the new parish building to conclude plans of organization. Over \$400 has been subscribed to further the project. The club will have the use of the large auditorium, a well-equipped gymnasium, and three bowling alleys in the new school nearing completion.

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CHURCH SERVICES TO-MORROW
IN WASHINGTON AND ITS VICINITY.

Notices for these columns should reach The Herald office by 9 p. m. Friday.

EPISCOPAL.

MISSIONARY SUNDAY IN ST. THOMAS' CHURCH.

8:40 a. m.—Holy Communion.
9:30 a. m.—Children's service. Address by Rev. Canon Austin, rector of Spanish Town. (Cathedral mission, West Indies.)
11:00 a. m.—Morning prayer and sermon by the rector, on "Mission."
5:00 p. m.—Service and sermon by Rev. Canon Austin, of Jamaica.
All seats free at night. Strangers cordially invited to all the services.

ST. PAUL'S CHURCH, 224 st. n. w., near Wash. Circle. Rev. Alfred Harding, D. D., and Rev. Chas. R. Holmes, deacons. Holy Communion, 7:30 and 11 a. m., with sermon. Sunday school, 9:30 a. m. Morning service and instruction, 9 a. m. Church evening service, 8 p. m. All seats free.

TRINITY CHURCH, 34 and C st. n. w., Rev. Richard P. Williams, rector. Services at 7:30, 11 a. m., and 8 p. m. Rector will preach.

CHURCH OF THE ASCENSION, Mass. ave. and 12th st. n. w., Rev. J. Henning Nelson, rector. Services, 8 and 11 a. m. and 8 p. m. The rector will preach at 11 a. m. and 8 p. m. The subject of the evening sermon will be "Jesus and his Church." Special musical service.

EPHRAIM CHURCH, G st. bet. 13th and 14th. Rev. R. H. McKim, D. D., rector. Services, 8 a. m., 11 a. m., and 8 p. m. Sunday school, 9:30 a. m., and 3 p. m. The rector will preach at 11 a. m. The annual missionary rally of the Sunday schools will be held at 4 p. m. All seats free.

CHRIST CHURCH, Georgetown, corner of O and Mt. St. n. w., Rev. James H. W. Blake, rector. 7:30 a. m., Holy Communion. 9:30 a. m., Sunday school. 10 a. m., general missionary rally of the Episcopal Sunday schools in Georgetown. Address by Rev. Father W. J. Hughes, C. S. P., rector of St. Vincent de Paul's, St. Anthony's, St. Stephen's, St. Joseph's, St. Anthony's, the Church of the Holy Name, and the Church of the Holy Comforter.

ST. JAMES' CHURCH, 8th st. n. w., near O st. Sunday services, 7:30, 10:30, and 11 a. m. Sunday school, 9:30 a. m., and 3 p. m. Other days, 7 a. m. and 7 p. m.

ST. MARK'S CHURCH, 34 and A st. s. e., Clergy. Rev. W. L. De Vries, Ph. D., and Rev. R. A. Curtis, deacons. Sunday school, 9:30 a. m. Missionary rally, 4 p. m., with address by Rev. D. T. Huntington, of Chicago, Chicago.

METHODIST EPISCOPAL.

METROPOLITAN MEMORIAL M. E. CHURCH, corner John Marshall place and C st. n. w., Rev. John Reel Shannon, D. D., minister. At 11 a. m. "Vision of the outcome of life's experiences." At 8 p. m. "The death of the body and the life of the soul." The subject of the evening sermon will be "The resurrection of the body and the life of the soul." The subject of the morning sermon will be "The resurrection of the body and the life of the soul." The subject of the evening sermon will be "The resurrection of the body and the life of the soul." The subject of the morning sermon will be "The resurrection of the body and the life of the soul." The subject of the evening sermon will be "The resurrection of the body and the life of the soul." The